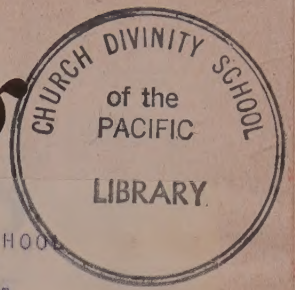


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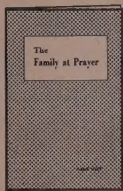
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Work is a Cross — of redemption  
as well as of torment. [page 10].

Harold M. Lamber



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# talks with TEACHERS

By the Rev. VICTOR HOAG, D.

## Creative Teachers

A teacher told me, "I make all my lessons different. I don't think I have ever repeated the program of a class period, and I have been teaching many years."

This is a large boast and an unusual achievement. But it points to an ideal for teaching which is almost completely overlooked. It is true that there is a certain economy in repeating a set order. Now we do this, now it's time to do this, now we must summarize, now clean up. Yet even if such a general framework is habitually followed, the children rejoice in doing different things, and in learning in different ways.

It is partly a matter of ingenuity. Some teachers are by nature inventive, seeing possibilities for new ways of doing things, using unusual materials. These are, on the whole, rather rare, as in all of life. Yet more of us could make use of the inventions of such people, and even think of new ways of our own. Fortunately, the newer textbooks are increasingly giving teaching devices which have worked, and can be readily adapted. That there is just one way of going through a lesson is the idea that must be scotched. Rather, to be looking for more and more ways that are suited to the needs of the class and the subject, should be held up as the goal.

Children like routine of a sort, for it means familiarity, security. But they also like novelty. The teacher's problem (if he sets out deliberately to be different) is to avoid merely new stunts for sheer newness, and to look for varieties of ways to impress the teaching.

### "How Shall I Tell Them?"

Facing his weekly problem of preparing to teach, the creative teacher finds three streams of thought running through his mind. First, there are the pupils themselves, whom he knows personally, intimately. He has mental (and often written) outlines of their differing personalities, lacks and talents. He knows what is on their minds, and strives always to touch that area, not merely to tell them some stock wisdom. They are his first line.

Second, he has the subject and theme for the year on his mind. This is the area of the course which was assigned him, and which he is striving to bring to his charges in the 40 or less weeks of the term. This theme (if he is teaching by the new approach) is the fluid stream of

a great idea or experience of the Faith which these children should be embracing. He recalls just how it was dealt with last Sunday, what follow-through there was from the weeks preceding. He has dealt with details, specific definitions, references, and authoritative points, as they arose in serving the needs of the class. But the main theme is the great concern. Is that getting across to them?

Then, with his mind filled with the pupils and his Christian theme, the teacher asks himself, "How shall I tell them?" Yet merely to tell them, he has long since found, is not enough. He must reach them, get them to hear and grasp, and appropriate, and digest, and then use.

### Person to Person

If the teacher has any real religion, he yearns to impart it to his pupils. He knows that somehow he must provide for them experiences in the class which will lead to religious experiences throughout life. We work in a living fellowship, the Church. Ours is no separated group. We are within the revelation of God, which we are taught that it shall be given us in the hour what to say. But that does not mean that we trust to the glib tongue or the ready explanation. We must teach and that requires large planning and variety.

The best teachers use their imaginations. This does not mean that they invent their own versions of the Faith, but they do have to restate it in many ways and fit it to the present needs of the boys and girls. We have only begun to open the great question of age-level theology, but at least we have awakened to the fact that little children do not have the same capacity or needs of older ones, and that adolescents are in need of special spiritual helps.

Methods and devices are part of the creative teaching. Yet knowledge of children and their needs leads to new ways. As you face your problem, you find that you are sharpening your message, clarifying for yourself the special area of the Faith which you are to teach. Then, new ways: There is always the way of words, but new and winged words. Narratives made alive, descriptions with color, anecdotes that provoke discussion.

There are the ways of action, and of search, and quiet reading, and handicrafts; of writing, and re-telling, and memorizing, and visiting. There is the way of praying together, and of worshiping always together. But whether we call him creative, inventive, ingenious, imaginative, or devoted, we know that the teacher who keeps on trying will go through to his pupils.



# The Living Church

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## DEPARTMENTS

12	News	4
15	People & Places	14
10	Sorts & Conditions	12
12	Talks With Teachers	2

## SPECIAL FEATURES

Church and Industry	Commission Report	7
Churches of the East, IV	Peter Day	9
Death Report, VI	Stephen Bayne, Jr.	4

## Things To Come

August

Thirteenth Sunday after Trinity

September

Fourteenth Sunday after Trinity

Fifteenth Sunday after Trinity

Order of St. Luke, International Conference,  
 Philadelphia, to 17

Consecration of the Rev. David Shepherd Rose  
 as suffragan of Southern Virginia, Petersburg,  
 Va.

Ember Day

Ember Day

Ember Day

St. Matthew

Seventeenth Sunday after Trinity

St. Michael and All Angels

Joint Committee on Program and Budget for

General Convention, Miami Beach, Fla.

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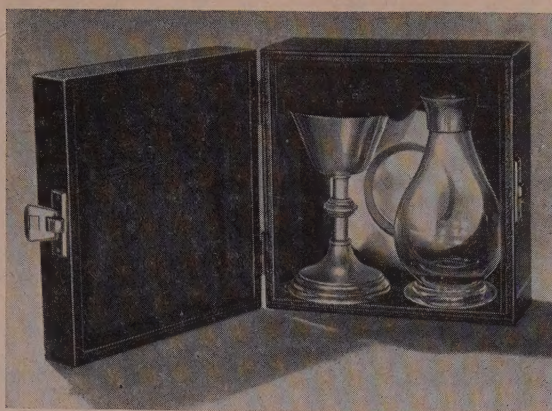
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# The Living Church

*A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.*

Thirteenth Sunday after Trinity  
August 31, 1958

## Lambeth Plans Top-Level Liaison for Anglican Communion; Calls for Liturgical Norm Study

**Most radical and far-reaching actions of 1958 Conference seen by bishop in some of least controversial resolutions.**

by the Rt. Rev. STEPHEN BAYNE, JR.  
Bishop of Olympia  
*Conclusion of his series on Lambeth*

As so often happens, the most significant actions of Lambeth, in the long run, are not necessarily the most spectacular. The reports of the five committees have a fair amount of meat on their bones, and the accompanying resolutions measure how far the Conference as a whole was willing to accept and implement the work of the committees. Actually, the committees fared quite well. My own committee — on the Family — took a fearful oratorical going-over; but we stuck to our guns, and in the end saw our one major resolution adopted *nem. con.* And our report broke some new ground, in sketching out a stronger and more Biblical theology of marriage and sexuality than Lambeth has hitherto been willing to adopt.

Similarly, other committees felt they managed to move ahead. The Biblical report, while it admittedly is an interim report, puts on record some major insights which are needed. The work on the Prayer Book is most exciting and suggestive. And this is true of all reports and resolutions.

But, to come back to my opening sentence, it may well turn out, in the end, that the most radical and far-reaching actions of Lambeth were contained in some of the least controversial resolutions. I think of three in particular.

One establishes the Consultative Body and the Committee on Missionary Strategy as permanent bodies, with a top-level executive officer. The two bodies, in effect, may well become one; and the executive officer will be an inter-provincial liaison man with an incredibly important work to do. Not only will he be responsible for seeing that Lambeth decisions are carried out, and for keeping in concert our joint missionary planning; he will also have much to do with the increasing amount of common study which Lambeth also called for.

One of my committee's resolutions proposed that there be established a program of continuing study, especially in areas of rapid change, in which all our Churches should join. We had in mind population studies, experiments in moral theology, marriage discipline in societies undergoing radical changes, etc. We had also in mind the vastly better job Lambeth could do, if there were more concerted preparation.

The third resolution which comes to mind called for a pan-Anglican study of a liturgical norm, especially for the Eucharist, to guide our Churches in Prayer Book revision. Here again is a new idea of coöperative, pan-Anglican work.

All three of these are simple and obvious enough, dictated not by any theory but by the plain necessities of our Anglican Communion in a complex and divided world. But they are actions which would have been quite incredible a generation ago — perhaps even ten years ago. And they point the way to a deeper and more interdependent relationship among our Anglican Churches which, to me, at any rate, is most welcome and heart warming, and which also is quite novel in our Anglican way of improvising as we go along. The 1958 Lambeth Conference did useful work. But the best thing it did was to exist at all; and to nourish a worldwide brotherhood, and to give that brotherhood tools to work with.

## Lace, Spears, and a Promise

By the Rt. Rev. RICHARD EMRICH\*  
Bishop of Michigan

At Lambeth, bishops dealt with the great subjects of "The Bible and its Authority," "Church Unity," "The Family in Modern Society," "The Progress and Struggle of the Church," and "Group Tension Throughout the World." An encyclical letter will be issued. . . .

First we worked in the various small committees . . . preparing reports and resolutions for the guidance of the whole Church. These reports and resolutions were then presented to the plenary session to be accepted or discarded. . . . The debate — with the usual exceptions — was excellent. There were a few bishops who would fall asleep after lunch and a few who might be considered wordy; but some are not young, and God has not given everyone the ability to be brief!

One of the most fascinating things for me is to hear problems raised which I do not know existed. Consider, for example, the problem of language and emotion that arises when an Arab Christian finds himself praying to the Lord God of Israel.

When we spoke in plenary session, I introduced ourselves by giving our diocese and name. My self-introduction is, "Michigan, Emrich." We had an amusing moment when one bishop said, "Zululara."

\*From one of a series on Lambeth the bishop has been doing for various American papers.

**Bishops leave Lambeth closing service.  
worldwide brotherhood got tools to work with**





age." The proceedings were conducted with all the debate of free men; and what was sought was that unanimity which God can give to men who reason together in charity, or that willingness to disagree in fellowship, which is also a gift of God.

If someone were to ask what I feel to be the most valuable part of the Conference to date, I would reply at once, "the friendships that are formed," and, of course, the resulting first-hand knowledge that one belongs to a body that transcends the divisions of nations and race. I have known to know well, for example, the learned Bishop of Jamaica who is a Negro; the Bishop of Mid Japan, who is less than five feet tall; Bishop Chandu Nayyar from Pakistan, who translated the Bible into his own tongue. . . . One sees in such a group a promise of what the world must become in Christ. . . .

As I left Detroit I was given two records of Christmas carols composed by the Rev. Bates Burt of Pontiac and his son, Alfred Burt, with lyrics by Miss Wihla Hutson of Detroit, to present to Queen Elizabeth and to the Archbishop of Canterbury. They were beautifully bound in red leather with the seal of the Queen and the Archbishop tooled on the cover. . . . It is interesting to consider that the carols written in Michigan will be played next Christmas in Buckingham and Lambeth Palaces.

During the last week the Lord Mayor and Lady Mayoress of London gave a reception for all the bishops and their wives. It was an affair truly British, unique in the world, and, for a simple American from the Middle West, a party to end all parties. If one had made a few

## Next week's Living Church: special issue on Lambeth.

minor changes, one could have been in the 16th or 17th centuries!

We were announced by a butler with the usual mispronunciation of our state (Michigan), and walked between 16 halberdiers in red, with armor and spears. There were men in black velvet with lace at the throat and cuff, with swords and shoes with silver buckles. There was the gold of the Lord Mayor's gown, and his mace-bearer in a fur hat twice as big as Davy Crockett's. There were English bishops in purple, and medals on a hundred uniforms that shone like the lights of a Christmas tree. . . .

I reflected as I returned to our hotel how ritual and ceremony both reveal and preserve tradition; how they add color to life. . . . ; but how, if form becomes too stiff, it can petrify a society until it becomes like "bees in amber." The English do it all very well, and for me it was great fun.

## BRIEFS

### LAMBETH TALLY SHEET:

In some of its most significant actions the Lambeth Conference:

✓ Advised Anglican Provinces and Churches to enter into full communion with the **Church of Lanka**, soon to come into being in Ceylon, on the basis of its Scheme of Union plan for the unification of ministries [see page 10].

✓ Advised similar full communion with the **North Indian United Church**, if it accepts recommendations for a similar unification of ministries.

✓ Endorsed committee report on the **Church of South India** which ended on a quote from 1948 Lambeth resolution, saying we "look forward hopefully and with longing to the day when there shall be full communion" between CSI and Anglican Churches.

✓ Declared that when a united Church has fully unified its ministry in an acceptable way, but occasionally permits non-episcopally ordained visiting ministers of Churches in communion with it to celebrate Holy Communion, this action shall not be a bar to full communion with Anglican Churches "provided that due constitutional provisions are made to safeguard the conscience of worshippers."

✓ Declared "Nothing less than the abolition of war itself should be the goal of the nations. . . ." As a first step toward achieving this goal, the bishops urged Christians to press for "the abolition of nuclear bombs and other weapons of similar destructive power by international agreement, as a matter of utmost urgency, accepting such limitations of their own sovereignty as effective control demands."



**GREEN IS BLUE:** Canon Bryan Green, English evangelist, is reported by RNS to have said the next 40 to 50 years will be of "almost unrelieved blackness for the Christian Church." He told a group of Australian clergy, "I really feel we are going to move into a dark age of civilization. The only real light for Christians is faith in the second coming of Christ."



**LITERAL, HISTORICAL:** Lutheran Synodical Conference (of which the Missouri Synod is the largest group) has declared that "where Scriptures speak historically, as for example, Genesis 1 to 3, it must be understood as speaking of literal historical facts." Conference specifically endorsed the view that Scripture "in its very words" is inspired by the Holy Ghost.



**SHOFAR BLOWS IN WRATH:** Jewish fundamentalists are blowing the *Shofar* in protest against mixed bathing in Jerusalem. Land on which the pool is built is owned by the Church of England.



## U. S. A.

### EPISCOPATE

## Fall Consecrations

The Presiding Bishop has taken order for two consecrations. The Rev. Donald MacAdie, suffragan elect of Newark, will be consecrated on October 22, in Trinity Cathedral, Newark, N. J., with Bishop Washburn of Newark as consecrator. The Very Rev. Roger Wilson Blanchard, coadjutor elect of Southern Ohio, will be consecrated on November 11, in Christ Church, Cincinnati, Ohio, with the Presiding Bishop as consecrator.

### PUBLIC AFFAIRS

## Middle East Refugees

No lasting peace in the Middle East can be attained until Israel and her Arab neighbors agree on settlement of the nearly one million displaced Arabs now living in poverty along the Israel-Jordan border in the Gaza strip, says Bishop Bentley, director of the Church's overseas department.

According to Religious News Service, Bishop Bentley hailed a proposal by Frank Aiken to the United Nations General Assembly. Mr. Aiken, Ireland's minister of external affairs, recommended that the UN assume financial responsibility for compensating Palestinian refugees. This would remove the burden from Israel and Jordan. Bishop Bentley said Mr. Aiken's proposal might well lead to improvement of Arab-Israeli relations and make possible progress in the internationalization of Jerusalem.

Establishment of an Anglican archbishopric in the Middle East [see page 9] was aimed at the "promotion of unity, truth, and concord among all the peoples of the Middle East," Bishop Bentley observed.



Arab refugees: Key to lasting peace?



## Armed Forces Service

A celebration of the Holy Communion for the Armed Forces Division of National Council will be held at 7:30 a.m., Wednesday, October 8, at All Soul's Church, Miami Beach, Fla. Cost of breakfast after the service is \$2.00, and guests are welcome. Checks for the desired number of tickets may be mailed to the Armed Forces Division of National Council, 281 Fourth Ave., New York 10, N. Y., and made out to "H. M. Addinsell, Treasurer." Tickets will also be available at the Hotel Deauville, Miami Beach, on October 5.

## INTERCHURCH

### Churchman Heads NCCJ

In New York, Dr. Lewis Webster Jones, Churchman and president of Rutgers University, New Brunswick, N. J., has been elected president of the National Conference of Christians and Jews. He succeeds Dr. Everett P. Clinchy, who has headed the NCCJ since it began in 1928.

## On Labor Day

The National Council of Churches, in a Labor Day message, has called upon all Christians to use their influence to promote higher moral standards in the nation's economy, and to achieve protection against unemployment.

Entitled "Responsibilities in Daily Work," the NCC's message expressed concern for the high number of unemployed workers, commended union leaders for progress in opposing union corruption, and called on labor and management to achieve a mutually satisfactory relationship and to "exercise responsibility" for the impact of their policies upon the economy.

## Encouragement

An interfaith plan to encourage educational opportunities for the clergy serving full time in the township of Washington, Conn., has recently been sponsored by the Washington Community Fund, Inc. A grant of \$2,000 is offered annually in rotation to clergymen for projects of study, travel, or other activities not otherwise possible through ordinary church budgets. First recipient of a grant is the Rev. Floyd W. Tomkins, rector of St. John's Church, Washington, who has been attending a seminar on Christian Unity at St. Augustine's College, Canterbury, England.

## COMMUNICATION

### More Viewpoint

The weekly radio interview program, *Viewpoint*, produced by the Church, has been renewed for another 13 weeks by

the Mutual Broadcasting System, making a total of 52 weeks of programing on Saturday nights from 6:15 to 6:30, EDT. Its purpose, explains the Rev. Dana F. Kennedy, radio-TV officer of the Church and *Viewpoint* moderator, is "to let the public know how well known persons from all walks of American life feel about the responsibilities of their work, their motivations, and their philosophies."

## Drama Workshop

Out of an enrollment of 75 persons at a three week summer workshop at Union Theological Seminary, New York City, there were 21 Churchmen, two of whom led discussion groups. They were the Rev. Gerald F. Gilmore, St. Paul's, New Haven, Conn., and the Rev. Kenneth H. Anthony, Holy Trinity, West Chester, Pa. The workshop, held in coöperation with the seminary's program of religious drama and the National Council of Churches' Department of Workshop and the Arts, dealt with classical and modern religious drama, broadcasting and film techniques, and theology's understanding of art and culture.

Highlights of the workshop included a special screening of *The Old Man and the Sea*, and a trip to the American Shakespeare Festival Theater at Stratford, Conn., to observe techniques.

Episcopal Church participation in the workshop was supervised by Mrs. Suzanne Reid of the National Council's Division of College Work, which granted some scholarship aid.

## DIOCESAN

### Home Meetings

Meetings in the homes of Los Angeles' widely scattered Japanese American congregation have been initiated as part of the work of the Rev. Joseph K. Tsukamoto, recently appointed general missionary in the Los Angeles diocese. Headquarters of his activities is St. Mary's Church, Los Angeles. Fr. Tsukamoto was vicar of Christ Mission, San Francisco, for 26 years before coming to Los Angeles.

## POLISH NATIONAL CATHOLICS

### Three New Bishops

The Polish National Catholic Church of America has elected three new bishops. They are: The Very Rev. Francis Rowinski, of St. Mary's Church and St. John's Church, Chicago, to be bishop of the Western diocese (Chicago), succeeding the late Joseph Kardas [L. C., July 27]; the Very Rev. Joseph Jaworski, of the Good Shepherd Church, Chicago, to be suffragan bishop of the Central diocese (Scranton, Pa.); and the Very Rev. Bernard Golawski, of St. Mary's Church, Cleveland, Ohio, whose jurisdiction is to be assigned by the Prime Bishop of the Church, the Most Rev. Leon Grochowski.

# OVERSEAS

## A New Diocese

The diocese of the Niger, in the Province of West Africa, will be divided in the early part of 1959, and the new diocese of Owerri will be formed. First bishop will be the Rev. George Eyles Irwin Cockin, the present canon of All Saint Cathedral, Onitsha, Nigeria.

## Recipes and Treason

Challenging the indictment at the trial of 93 South Africans accused of high treason for opposing apartheid at Pretoria, Israel Maisels, leader of the defense counsel, said the prosecution would keep the court sitting for 18 months listening to "this rot and rubbish." He was referring to the mass of documentary exhibits presented, which included a Russian recipe book, and a description of a scenic tour. Mr. Maisels described their inclusion "an abuse of the process of this court" and also charged that the Crown still did not know what its case was.

## 16,000 Close Japan Meeting

A public worship service in the Tokyo (Japan) Sports Arena, attended by some 16,000 visitors and delegates, recently closed the eight-day 14th World Convention on Christian Education.

Topics on the agenda included child guidance in Christian growth, youth leadership, work with adults and the home teaching work of the pastor, Christian education in the local church, and Christian responsibility to laymen.

The convention authorized formation of an 18 man team to visit Asia, Africa and Latin America, to train leaders in education. It also approved the holding of regional conferences on education throughout Japan, led by 12 four-man teams.

## Restorer of Shrine Dies

The Rev. A. Hope Patten collapsed and died immediately after a service at Walsingham, "the English Lourdes," where he had been vicar since 1921.

Walsingham in 1921 was little more than an ordinary English country parish. Its history was all but forgotten.\* The first annual pilgrimage was made to Walsingham in 1922.

Fr. Hope Patten began in 1931 to restore the shrine.

Now the church, built to protect the shrine, contains 17 altars. A cluster of surrounding buildings includes a college for clergy, convent, house for children, boys' day school, bookshop, theological library for students, and a home for tired priests.

\*The shrine of our Lady was founded in 1191 after a widow had seen a vision of the Holy House at Nazareth and decided to build a counterpart at Walsingham.



# The Church and Industry

## From the Report of the Joint Commission to Survey the Missionary Problems in Industrial Areas

A thorough study by the Church of angelism in urban industrial areas is the central recommendation of the Joint Commission to Survey the Missionary Problems in Industrial Areas in its report to the General Convention.

Other recommendations are:

- ✓ That seminary training be changed to make clergymen more adequate to live in an industrial civilization;
- ✓ That the series of conferences on industrial Church work begun in the last millennium be continued and that their emphasis be changed from fact-finding to communicating to clergy and others insights which have begun to emerge from research and experimentation;
- ✓ That the Department of Christian Social Relations take continued responsibility for studying the problems and solving missionary strategy in industrial areas;
- ✓ That the ministry of the laity in industrial areas be strengthened and extended.

The report includes considerable discussion of current problems and thinking in the urban industrial field, of which these excerpts are representative:

'Our previous report pointed out that neither management nor labor in America is basically hostile to the Church, nor did the Church need to ingratiate herself by any special techniques in order to win a hearing. In the English and in the European scene there does seem to be a gulf between the worker and the Church which, in many cases, amounts to outright hostility. And, as well, there does seem to be a sense of separateness between the management group and the Church. One recent world study has this to say about the English and European scene: 'The Churches are to move outside their own little circles and do anything more than capture a few prisoners from the outside world, there must be a radical change in all the departments of the Church's life.' This document closed with the comment that there are 'five areas where there has been a breakdown and where restoration is needed . . . first the worship of the Church, which has become largely unintelligible. Second, the fellowship of the Church, which was once its glory and now has become its reproach. Third, the ethical attitudes of the Church, which once helped Christians to stand out as those whose lives were governed by clear principles but now have become a tangled mass of customs and habits. Fourth, the witness of the Church, whereby it speaks to those outside its borders, a witness which in our day has become either unintelligible or ambiguous. Fifth, the basic beliefs of the Church which are required of a man when he is asked to join. Apart from the difference between different denominations, the world is confused by what it is asked to believe in the Christian faith, and the Church itself is not always sure as to why it should ignore those beliefs.'

This Commission would not in any way identify itself with any particular diagnosis of the now almost endemic dichotomy which seems to be evident in other parts of the

world. Thoughtful students of the American scene appear to agree that, as of now, the situation is more favorable here. Of course we would not assert that the total operation of American industry is up to all Christian standards any more than any segment of American life! But the Church no longer has to plead for a hearing. Its advice is being asked by many labor, management, and stockholder groups.

'In his article, 'Board of Ministers Working with Labor and Management,' (released February 20, 1958) Victor Riesel, well known labor columnist, had this to say: 'Today's column is a sermon for skeptics and cynics. Its genesis is the belief of one man, not unfamiliar with industrial wars, that the bitterness of picket lines can be banished by

**The hopes and problems  
of the mission**

**to the people in industry.**

Harold M. Lambert





voices from the pulpit. It is the tale of one industrialist turning quietly, with deliberate stilling of the many available trumpets, to ten clergymen for advice on the moral, ethical, and philosophical relationship with his thousands of workers belonging to Walter Reuther's embattled union. Thus opens an entirely new saga of the executive suite — this one being the office of George Romney, President of American Motors, whose idea it was to turn to Church men for moral guidance.

"The United Automobile Workers, through its President, Walter P. Reuther, requested similar services from the same panel of clergymen. Here in America the door to the labor-management scene is open to the Church. The question is: how capable will the Church prove itself in giving specific pastoral insights to the situations which are almost universally characteristic of the industrial areas?

"(1) There seems to be a tendency on the part of the industrial worker to shut off his work experience from the balance of his life. We have no explanation for this, nor are we ready at this time to make evaluations as to this tendency in various types of industrial operations. It is more easily observable in mass industries where factory workers are employed in the assembly-line type of production. Clergymen report to us that when they try to organize study groups around such subjects as, 'The meaning of work,' or 'The Church and the factory,' they find their parishioners are not interested and often express an active hostility. It is reported to us that sermons on similar subjects meet with little response and bring forth exhortations to the clergy to 'stop preaching about that sort of thing.' This had been reported to us from many parts of the country. In the heavier industries parishioners are inclined to tell their priests that life in the factory is so obnoxious that they resent being reminded of it in church. This may or may not be part of the American tendency to fragmentize or departmentalize life. We do think that such an attitude requires more thorough study and definition from the standpoint of the Church than it is now getting.

"We are grateful for the attempts made in our Church during the past triennium to relate man's worship life to his working life. For instance, there was a Church and Work Congress in Albany, New York, in 1955. A similar program was undertaken in the diocese of Olympia in 1956. Here and there in dioceses and various industrial centers there have been attempts to work out the vocational implications of the Christian religion. All of this represents a trend in the right direction.

"(2) Dwellers in the 'time-clock communities' are shopping for religions just as they shop for detergents, drugs, automobiles, and cosmetics. As successive waves of immigration brought various groups of workers into the industrial areas people had a tendency to polarize around institutions with which they had been affiliated in the countries from which they came. This trend toward polarization on an ethnic basis, as far as the Church is concerned, has weakened considerably with the passage of time and after families have changed their places of residence several times. *People join or do not join the Church in the industrial community on the basis of criteria evaluations in which denominational loyalty, ethnic or cultural polarization, tradition and custom seem to have less and less importance.*

"Historically, when masses of people change their places of residence and their means of making a living, they tend to reevaluate their institutions. The institutions of religion are no exception. America is a nation on the move. No other nation in the history of time has ever achieved the degree of orientation around the means of production. It seems quite probable that, in view of the massive changes in places of living and in earning their livelihood, Americans are — on an accelerated pattern — using their right of free choice not only in accepting or rejecting religion but in choosing churches in the neighborhoods into which they move. Considerable work has been done in exploring the criteria by which certain groups of citizens 'shop for a church,' but much remains to be done to determine the criteria by which the industrial worker chooses a Church.

"(3) It has been our observation that the conditions which determine so much of church location and program have to do with



where people live and not where they earn their living. We plan to build churches in areas where the church building will be surrounded by the maximum number of types of people upon whom we can depend for an adequate and a stable constituency. We do not plan, for instance, to put a church in the midst of a factory area.

"We bring out these points because we believe that it is necessary for the Church somehow to think through its entire message in all the areas of people's activities.

"(4) We must be especially alert for those cases where people and movements are propagating hatred against others on the basis of their particular orientation in their places of work.

"The person who creates discord on the basis of religious beliefs is justly considered by right-thinking Americans to be dangerous. If it is wrong to incite hatred on the basis of race or creed, how can it be other than wrong to stir up hatred on the basis of class? Hence, for labor leaders to use hatred as a weapon against employers is wrong. It is equally sinful for employers to stir up resentment against the worker as a person or against organized labor as a movement on the basis of hate-producing arguments. The Churches must close ranks and take a stand against intolerance on the basis of the time clock equally as firm as that against bias on the basis of race or creed.

"(5) We must warn the Church against any casual methodology. Methods have been and always will be important everywhere — including church life. No methodology can take the place of redemptive service in the community and pastoral work which is intelligent as well as concerned. We feel compelled to warn the Church against an easy assurance that religion somehow fits into the

American scene and that all we have to do is build enough churches in enough favorable locations to win America for Christ. Indications of increasing hostility toward organized religion are already clearly observable. Even the most optimistic figures indicate that more than fifty million Americans do not even claim affiliation with any organized religion. In many American cities there are an increasing number of people who reject organized religion entirely.

"(6) We are making very poor headway indeed against secular paganism in America. Church accessions seemingly tend to range, on a new basis, those who are in some ways participants in a religious heritage. We know very little about the process of winning the hostile pagan. Militant secularism continues to defy a strategy which implies that if the geographical location is good and the architectural result pleasing the secularist will drop his false gods and hurry into the House of the Lord!

"(7) The clergy themselves present one of the greatest problems in the industrial areas. In the conferences and the various contacts we have had with the clergy, we are impressed all over again with the emotional erosion which takes place in the life of the average clergyman. Clergymen whose personal and parish lives are overshadowed by the factory and whose people's lives are likewise dominated by 'the plant' seem to suffer most. What Dr. Samuel W. Blizzard calls 'the desperate need for self-maintenance' is a most pressing problem. It is not enough to expect a new heroism from the clergymen who feel they have vocations to the depressed areas, the great cities and to the least promising industrial regions. We must provide them with special techniques for spiritual refreshment. They need the kind of professional recognition that lifts from them the implied stigma that they are in the mill towns because they haven't the qualities necessary for the more pleasant places.

"(8) Ministers in industrial areas require over and over again that more scholarly literature be made available on the problems of mill town living. They not only need source material for their own intellectual and spiritual enrichment, but they need, as we read and popular type literature for general distribution.

"The semantic overtones of so much that is published by and for the Church continue to imply a middle-class Church. The point is not whether or not we are such a Church, but that so many people seem to think we are. At several of the meetings of the Commission there have been discussions as to the image of the Episcopal Church held by the industrial worker of America. One of the members of the Commission, advertising executive, suggests that there be a professionally directed opinion sampling program in various industrial areas to determine the image profile of the Episcopal Church. This suggestion is based upon the fact that the most intelligent overtures by institutions and marketers are made with such image surveys as a basis.

"(9) One of the most bothersome missionary problems in industrial areas is the tendency of the workers to think of the Episcopal Church as management's Church. The mission of an enslaved pulpit persists, especially in areas which are becoming newly industrialized. Hard work is required to correct this error."



# The Churches of the East

The best political hope of Christians of the Middle East would seem to be the emergence of the countries in which they live as modern, religiously tolerant, and economically sound nations.

By Peter Day

## IV. Contacts With the West

One of the afflictions that have fallen upon the Churches of the East is the effort of western Christians, both Protestant and Roman Catholic, to convert them to a different form of Christianity. Missions in the Middle East have not made much headway among Mohammedans and Jews, but they have often managed to set up splinter groups within the ancient Christian communities.

Anglicanism, with some exceptions, has tried to follow a different policy. It has been mainly confined to its evangelistic efforts to non-Christian populations and has conducted a mission of help to the ancient Christian Churches, working through their established hierarchy. Schools, hospitals, assistance in printing and distributing their own literature, refugee relief, etc., have been provided, arising in the first instance out of Anglican chaplaincies to British subjects who had followed the course of empire to the Middle Eastern area.

The Anglican Church in the Middle East has recently been organized into a province under the jurisdiction of the Most Rev. Angus Campbell MacInnes,\* Archbishop in Jerusalem. (The word "in" rather than "of" signifies Anglicanism's deliberate policy of not claiming ordinary jurisdiction over these areas.) There are four dioceses. The one for which the Archbishop is directly responsible includes Anglican work in Israel, Cyprus, Iraq, and the west shore of the Persian Gulf.

A newly consecrated Arab Bishop, the Most Rev. Najib Cub'ain, has charge of the Anglicans of Jordan, Syria, and Lebanon. There are about 4,000 Anglicans in his jurisdiction, of whom only a few hundred

are westerners. The rest are the result of a lapse in the non-proselytizing policy of Anglicanism between 1848 and 1886. The Arab Episcopal Church drew heavily from the Orthodox with smaller gains from the Uniat and Latin Churches and from the Armenians. By the time this policy was reversed, there was a solid group of Anglican Arabs worshipping according to the Book of Common Prayer and entirely unwilling to be handed over to an unfamiliar kind of Church life. Until the consecration of Bishop Cub'ain they were under the jurisdiction of the Bishop in Jerusalem.

The diocese of Egypt, under the Rt. Rev. F. F. Johnston, has suffered severely from the political conflicts of the past few years. The Bishop was expelled late in 1956. Most of the Egyptian churches were essentially chaplaincies for British personnel, and the vast majority of the 10,000 to 15,000 communicants of the diocese have departed. Some Palestinian Christian refugees, a few converts from Islam and Judaism, and a few unsought-for accessions from the ancient Christian Churches, constitute the Anglicans of Egypt — perhaps fewer than 1,000 altogether, served by about four indigenous clergy. When friendly relations are restored between nations, the task of the Bishop in Egypt will be primarily a mission of coöperation with the Coptic and Orthodox Churches.

Until recently, the diocese of Egypt conducted a vigorous missionary program among the more primitive inhabitants of the Sudan, but this is now a separate diocese outside the province of the Middle East.

The fourth diocese of the province is Iran, "in" which the Rt. Rev. W. J. Thompson is Bishop. There are some 3,000 Anglicans, with one English and three Iranian priests.

The Anglican communion has been particularly active in assistance to Armenians and Assyrians, who constitute virtually stateless persons in the Middle East.

Interchurch aid under the World Council of Churches and relief efforts under Church World Service, an agency of the National Council of Churches in the U.S.A., have helped to increase friendly contact between the separated Churches



Arab refugees. Interchurch relief has increased friendship between separated Churches of the East and other Churches.

of the East and other Churches. Those of them that actually belong to the World Council have been drawn closer to each other and to branches of Eastern Orthodox to which they are akin in language and liturgy.

Western Christendom looks forward to being enriched in many ways by contact with these separated Churches. They possess many treasures in the way of ancient customs and ancient Christian writings which are a part of the common heritage of Christendom. The doctrinal issues upon which they separated can sometimes be bridged by allowing for differences in terminology across language barriers. Unable to spread Christianity in a militantly hostile environment for hundreds of years, they have nevertheless evangelized steadily across the centuries in a different way — they have borne witness to the Gospel through incessant persecution and martyrdom.

The vast majority of the Christians of the Middle East are not the members of the separated Churches, but the Orthodox belonging to the ancient patriarchates of Constantinople, Antioch, Alexandria, and Jerusalem. Only in Egypt does the monophysite Patriarch have a larger constituency than the Orthodox Patriarch. Only in Lebanon does a Uniat Church outnumber the Christians in communion with Constantinople. Together with the Churches of Eastern Europe, the Orthodox Communion forms a body of some 129,000,000, according to an estimate

*Continued on page 13*

\*Dr. MacInnes' father was Bishop in Jerusalem from 1914 to 1931. Born in Egypt in 1901, Dr. MacInnes was educated in Britain, and later became principal of the Bishop Gobat school in Jerusalem and archdeacon in Palestine and Transjordan from 1944 to 1950. He was made suffragan bishop of Bedford, and on July 8, 1957, Archbishop in Jerusalem. His wife is the great granddaughter of Bishop Gobat, second Anglican bishop of Jerusalem.



# EDITORIALS

## Lambeth and Unity

Some of the major findings of the Lambeth Conference are reported in this issue, and more about this great worldwide gathering of Anglican bishops will be given in an enlarged special number next week.

In the important and delicate field of Church unity, the Conference came out with a strong endorsement of the plan in Ceylon for a union of Anglican and Protestant Churches there. It had some important objections to plans for a similar union in North India and Pakistan. On relationships with the Church of South India, it indicated general approval of the steps being taken by various Anglican provinces to recognize the ministry of those ordained at or after the inauguration of the union.

One of the main problems of such union plans is the fact that Anglicans believe that the Church's duly constituted ministry consists of bishops, priests, and deacons, ordained by bishops whose right to act as official spokesmen for Christ and His Church goes all the way back to the beginnings of Christianity. Other Churches involved in these unions have no such requirement for their ministry. Nor are they willing to be subjected to a "reordination" that would imply a public admission of the inferiority of their ministry to the Anglican ministry.

The Church of South India attempted to solve the problem by starting out with a group of bishops ordained in a manner regarded as valid by all parties and providing that any future South India ordinations should be by these bishops. But as long as any non-episcopally ordained ministers were alive and functioning they would be fully recognized (except that they would not be put in charge of any congregation which insisted upon a presbyter ordained by a bishop). This results in a continuing barrier between South Indian and Anglican Christians.

The Ceylon Scheme solves the problem in a new way. All clergy, including both Anglicans and non-Anglicans, will at the very start have hands laid on them by a bishop, together with other ministers. The action is to be accompanied by a prayer asking God to "enrich each according to his need with grace and authority" for the particular ministry in the Church of God to which he is called. The idea is similar to that of conditional ordination, recognized in the Church for many centuries as a proper way to clear up cases of doubt about the validity of an individual's ministerial commission.

In a sense, the question of the necessity of a bishop in ordination is solved by this method of meeting the problem. But, since the occasional celebration of the Holy Communion by visiting non-episcopal ministers is definitely expected, it would appear that there is no real retreat from the Protestant stand that episcopal ordination is not necessary.

We are not quite as certain as the Lambeth Confer-

ence appears to be that a Church uniting on such a plan can be regarded as a full member of the Anglican Church family. The proposed rite of unification of ministries is in itself an adequate, even a brilliant solution of the dilemma, and we could easily believe it to be divinely inspired. But Lambeth's warning that we must not expect it to be applied universally is rather disheartening. "The exception proves the rule."

The Lambeth Conference's statements about the Ceylon and North India plans are aimed at avoiding the difficulties which exist between the Anglicans and the present Church of South India. If all goes forward as the Lambeth Conference hopes, it is indicated that the reunited Churches could immediately have full recognition by and fellowship with the Churches of the Anglican Communion. Such a consummation is greatly to be desired, provided that all important issues of Faith and Order are adequately met.

The Lambeth Conference is not a part of Church government, nor does it claim to be a synod authoritatively defining Church doctrine. Each of the individual Churches of the Anglican Communion, including our own Protestant Episcopal Church in the U.S.A., is entirely self-governing and does not have to do or believe anything just because Lambeth says so. If any action of Lambeth is to have authoritative effect it must be adopted separately by each of the several national Churches and ecclesiastical provinces.

However, the Lambeth Conference has a very great advisory influence. Its weighty recommendations usually are followed by the self-governing constituent Churches. The Conference "speaks for Anglicanism" with a moral authority so great that it would not be much stronger even if the Conference were an official organ of Church government.

Lambeth committee reports, which are made public along with the Conference's resolutions, have a considerably less authoritative position. The findings of the Conference are its resolutions, not its committee reports, unless a resolution of the whole body specifically adopts some portion of a committee's statement.

Lambeth took some cognizance of the negotiations between Episcopalians and Methodists in the U.S.A., but made no specific comments on the report of our Commission on Approaches to Unity which will come before General Convention this fall.

Be sure not to miss next week's issue with its fuller reports of the Lambeth findings. They cover the problems of the Christian family, missions, international relations, and other important subjects.

## Adam's Curse

Next to the idea that money is the root of all evil, the most common misinterpretation of the Bible is the belief that man has to work because of man's Fall.

What the Bible says, of course, is that the *love* of money is the root of all evil, and that work is difficult and unpleasant because of sin.

Actually, Adam was given his first work assignments before the Fall. He was to raise a family, and he was



## Parish Planning

by the Very Rev. William S. Lea

to manage all living things on earth. This certainly amounts to a very respectable work-load.

The terms of the curse — the penalty for sin — are, in the Bible's own words: "Cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth to you; and you shall eat the plants of the field. In the sweat of your face you shall eat bread till you return to the ground" (Genesis 3:17b-19a).

It probably isn't profitable to imagine what man's work would have been in a sinless world, any more than it is profitable to guess the nature of marriage or government or religion in such an idyllic state. We *have* brought a curse upon the ground, through greed and sloth and lust and gluttony. We *have* woven thorny jungles of anger, envy, and pride to trip and tear us in shop and office, studio and store.

The proof of the truth of the Genesis passage quoted above is clearly presented by the conditions of life in modern industrial society.

Behind us is the desperate struggle of the ancient pastoral and agricultural life — the sweated, straining struggle to keep one meal ahead of hunger. Few of us seriously consider that a bad day's work might cause our families to starve. We face no such grinding necessity for toil as that presented to the eastern Indians of the United States at the time of the white man's coming, when, anthropologists have estimated, every able-bodied, adult male had to bring home the equivalent of one deer every two days to feed his tribe.

But the sin of man produces, endlessly, the substitutes for real needs to bind him to unrewarding toil. Having food and clothing and shelter, we must have television and air conditioning. Having a Chevrolet we need a Mercury; having a Mercury we need a Lincoln or Cadillac.

Endlessly, as we learn to supply our real needs, we multiply what we imagine to be our necessities. We keep ourselves in a state of poverty, no matter with what plenty and luxury we are already surrounded.

But all this is not to deny the spiritual value of work. Paul had to deal with this particular heresy, and the hard-handed tent-maker taught, by word and by example, the value of work. If we can say in our Prayer Book that marriage was adorned and beautified by the presence of Christ at the feast in Cana, then we must acknowledge that the common work of the world was shown to be potentially glorious through the share in it borne by the Carpenter of Nazareth.

Work is a Cross — work as it is known under the conditions of a sinful mankind. But the Cross is redemption as well as torment. In labor we confront (at whatever level we labor) the choice between service and self-seeking; between self-giving and self-glorification.

We face, this Labor Day weekend, the certainty of a rash of orations on the relations between capital, management, and labor. We think it more to the point to use this occasion for penitent self-examination of the sin which corrupts and defiles all work done without regard to God. Through His power, we can yet find the work which is a full sharing of the labor of love with the angels and the saints before the Throne.

Someone was saying the other day that he had an idea most of our parishes operate without any definite staff planning at all. It was even suggested that our parishes are expected to "run themselves," as if God would never let us fail no matter how poorly we handle our affairs. Behind this complacently blind "faith" seems to be the notion, which we may have inherited from our Anglican ancestry, that somehow we shall "muddle through."

The difficulty is that we don't live in a world where this particular principle produces results. Few churches get along, much less succeed, without good staff planning. We rarely make real progress unless we have a good idea of where we are going. This is, indeed, a practical matter, and should be treated as such.

It is now generally conceded that every parish, every parson, every vestry, and also every organization in our parishes should spend a good bit of time on planning, in considering both general strategy and practical tactics, the long haul and the immediate steps ahead. But *doing this* is a different matter.

To begin basic planning we have to be concerned with fundamentals, although it will seem easier to begin with the externals — budgets, buildings, etc. To spell this out, we need to begin with the most basic needs of people; the meeting of these needs defines the most fundamental purpose of the entire Christian enterprise. It is in doing this that we glorify God. This is one of the primary emphases of our "new program" in education, and it is absolutely sound. It was "for us men and for our salvation" that our Lord "came down from heaven and was made man." To continue this work of salvation and reconciliation is the task of the Church. Every aspect of its life and work which contributes to this goal is good and every other aspect is irrelevant. Budgets and programs are not ends in themselves; they are means by which we "glorify God, win the lost and sanctify the faithful."

Summer is a splendid time for making plans. It will not do if we come up at the last minute with a make-shift program, a vague budget and a nebulous appeal for "loyalty" and for "sacrificial giving" at the time of the Every Member Canvass. The place for the first acts of sacrificial giving is in the time we are willing to give to the kind of basic planning which makes any great enterprise succeed. Being "spiritual" doesn't mean being stupid and vague. Really to be spiritual is to bring the Spirit of our Lord into the day by day decisions which make or break a parish.

Support for a parish program, in the long run, will come only from people who are aware of the parish purpose, who feel that they have had a part in making the decisions which define its goals, and who believe in the program because they understand it.



## Language Study

**MORE NEW TESTAMENT WORDS.** By William Barclay. Harpers. Pp. 160. \$3.

There has been much discussion of late about the weakness of language study in American education. Indeed, a recent editorial in a Sunday paper cited some startling statistics: it seems that in every language offered — Latin, modern languages generally, French, and German — the percentage of high school students studying the given language is at the lowest ebb of any decade since 1890.

William Barclay is a middle-aged Scotchman, whose *More New Testament Words* is a signal example of the fruit of linguistic study — in this case of Classical and New Testament Greek. The book follows the plan of its predecessor, *A New Testament Wordbook* (1957), wherein Dr. Barclay presented what the jacket described as "vivid reconstructions of New Testament life behind 37 great words." (For review see L.C., May 5, 1957.)

In *More New Testament Words* Dr. Barclay takes up "24 further illustrations of New Testament life and teaching in key words, including: *agapē, energieia, hubris, logos, paraklētos, sophia*." Some of these, however, he treats at greater length than in the earlier volume. He also, I think, indulges in greater homiletical application; but since this always grows out of his own scholarly discipline it is an advantage rather than a defect.

Dr. Barclay tells us many interesting things that one does not find in dictionaries. He points out, for example, that in the Synoptic Gospels *paragellein* ["to command" — a military word, be it noted!] is never used of anyone except Jesus (p. 125). It is interesting (p. 118) that the King James Version was the first and only version to render *merimnan* "Take no thought for the morrow" (RSV, "Do not be anxious about tomorrow").

Dr. Barclay is a scholar, but he never lets his scholarship intrude. His style is fluent, his illustrations vivid and life-like, and his admonitions to the point.

*More New Testament Words* will appeal to the general reader because of its intrinsic readability, will commend itself to the scholar who will want to see how Dr. Barclay handles material with which he is familiar, and is a book for the parish priest — I was going to say "to put beside his Greek Testament or Lexicon," but his would mean that in far too many cases (yes, book-cases!) it would simply collect dust. Better for the clergyman to put it next to his Prayer Book or engagement calendar.

FRANCIS C. LIGHTBOURN

## Missionary Tithing Correction

You will be interested to know that I have received quite a few letters in response to the "Pie" article [L. C., August 10]. You have an attentive and responsive readership. All of the letters I received were in full support of the position stated in the article.

Today the August 24 issue containing the "Missionary Tithing" article arrived. I regret to say that two lines of copy were dropped so that the article has me saying the opposite of what I mean!

The article says:

"Under such a plan, the churches giving 10% or more would agree to a program in which they would increase their giving by 1% (or more) a year until they attain or surpass the 10% tithe."

The manuscript says:

"Under such a plan, the churches giving 10% or more would agree to a tithe equal to the standard of their present giving. The churches giving less than 10% would agree to a program in which they would increase their giving by 1% (or more) a year until they attain or surpass the 10% tithe."

There is nothing left for me to do but to join the French Foreign Legion. Farewell.

WILL H. CONNELLY

Bloomfield Hills, Mich.

**Editor's Note:** If anyone should now join the Foreign Legion, we should.

Well, well, well, "281's" chickens are finally coming home to roost. When such a hard-hitting and devastating attack as that contained in "Pie Over Miami Beach" appears [L. C., August 10], and when one notes that it is written by a layman who has been invited to address a Methodist meeting on stewardship (just the sort of person from whom the present administration in the Church has derived its strongest support) — then the wheel has indeed come full circle. This fine article is indeed the hand-writing on the wall. The changes it heralds will bring tears to many eyes, but not to those of

(REV.) JOHN JAY HUGHES

Bisbee, Ariz.

## Modern Arians

In your excellent article "Churches of the East" [L.C., August 10] you state, "No Arian Church exists today."

It is, I believe, fair to say the Jehovah's Witnesses teach the Arian view of our Lord's Person; He is regarded as a "Spirit Creature." Furthermore, Arius is regarded as one of their great heroes, or "Witnesses."

This is . . . more important than the more spectacular claims to precise knowledge of the exact time of the End or the defiance of civil authority. (REV.) NELSON W. MACKIE  
Centredale, R. I.

## ACU CYCLE OF PRAYER

### August

31. St. Boniface' Church, Chilton, Wis.

### September

1. St. Giles' Church, Northbrook, Ill.
2. Sisters of the Holy Nativity, Santa Barbara, Calif.
3. Church of the Crucifixion, New York, N. Y.; Church of St. Augustine and St. Martin, Boston, Mass.
4. St. John's Church, Chula Vista, Calif.
5. H. M. Prisons, Nassau, Bahamas.
6. Rev. Neal Dodd, D.D., Santa Barbara, Calif.

# sorts and conditions

ST. PAUL, in his epistle to the Romans, has something to say about the religion of primitive man. Last week, I noted that some of the primitive tribes of isolated areas of the world recognize the existence of an All-Father who made everything.

AMONG such tribes, the elaborate religious rites and regulations are not, however, usually directed to the All-Father. Lesser ghosts and spirits take the center of attention.

ST. PAUL, presumably, had no access to anthropological studies of primitive tribes. Speaking of men in general he argued: "What can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world, His invisible nature, namely His eternal power and deity, has been clearly perceived in the things that have been made. . . ."

"ALTHOUGH they knew God," the apostle goes on, "they did not honor Him as God or give thanks to Him. . . . Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man or birds or animals or reptiles."

THE CRITICAL choice that faced primitive man was the choice between a universal and a particular standard of values. Was he to be the friend, servant, and worshipper of an impartial Creator and Judge who required him to do justice, love mercy, and walk humbly with his God? Or would he seek the favor and collaboration of lesser powers who could be bribed, flattered, and appeased?

LATELY, some of the current magazines have been picturing precursors of *homo sapiens*, hairy, chinless fellows with low brows. Just what particular point in the past half-million years or so is the point at which Adam stood with the apple in his hand is certainly beyond our present ability even to guess. But there was a point somewhere at which primitive man weighed the austere demands of the All-Father against the promises (or perhaps the threats) of his spirit-peopled world and concluded that the man who looks after his own interests first is the man who will get ahead.

WE MODERNS may have undergone great changes in physique and brain power, but we are still entangled in the spiritual problem that defeated primitive man.

PETER DAY



## Churches of the East

Continued from page 9

the 1958 Book of the Year of the *Encyclopaedia Britannica*. Of these, about 100,000 live in Asia, mostly in Turkey and the Middle East. Like most statistics for this part of the world, these are round-figure estimates.

In the United States, the Eastern Orthodox have well over two million members, the Greeks with 1,150,000 being the largest. The Syrian Antiochian Orthodox Church in this country has 110,000 members. The Jacobite, or Monophysite church has not become established in the USA. Neither has the Egyptian, or Coptic Church, so that the Armenians with 102,900 members are the only representatives of the Monophysite tradition in this country. The Nestorian tradition is represented by some 3,300 Assyrians here.

The former Monothelistic Church, the Maronite, does not have an American diocese, although a few of the other Roman Catholic Uniate Churches do.

(There are also some strange sects of indigenous American or English origin

which claim episcopal descent from the Syrian Jacobite Church, but are not recognized by it nor by any of the historic Churches. They appear to be the result of romantic ecclesiastical adventures and individual enthusiasms of a few Roman Catholic, Anglican, and Lutheran clergy.)

In most cases, it would be a disservice



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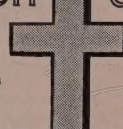


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# PEOPLE and places

## Appointments Accepted

The Rev. John G. Arthur, formerly in charge of Grace Church, Paris, Tenn., will serve Christ Church, Slidell, La.

While he served Grace Church, the Rev. Mr. Arthur helped to open a chapter of Alcoholics Anonymous in Paris, Tenn., and to build a new congregation at Camden.

The Rev. Robert P. Atkinson, formerly rector of Christ Church, Fairmont, W. Va., will become rector of Trinity Church, Huntington, W. Va., on September 14. Address: 520 Eleventh St., Huntington 1.

The Rev. John MacReadie Barr, formerly rector of St. David's Church, Cheraw, S. C., will become rector of St. James' Church, Hendersonville, N. C., on September 1.

The Rev. George E. Bates, who was recently ordained deacon, is now curate at St. John's Church, Ithaca, N. Y. Address: 105 Worth St.

The Rev. Jack M. Bennett, formerly in charge of St. John's Church, Battleboro, N. C., will on September 1 become assistant at the Church of the Advent, Spartanburg, S. C.

The Rev. John R. Bill, formerly rector of St. Peter's Church, San Pedro, Calif., is now rector of St. Paul's-on-the-Hill, St. Paul, Minn.

The Rev. Charles C. Boyd, Jr., formerly rector of Emmanuel Church, West Roxbury, Boston, will become rector of St. Paul's Church, Malden, Mass., on September 1. Address: 26 Washington St.

The Rev. Alden R. Burhoe, formerly curate at St. Martin's Church, Providence, R. I., will take charge of St. Paul's Church, North Dighton, Mass., and the Church of Our Saviour, Somerset, on September 1.

The Rev. E. Lawrence Carter, formerly Episcopal chaplain at the University of California at Los Angeles, will become rector of St. John's Church, Los Angeles, on September 1.

The Rev. Herbert N. Conley, formerly vicar of St. Alban's Church, Cushing, Okla., will become rector of Emmanuel Church, Shawnee, Okla., on September 1.

The Rev. John S. Cuthbert, formerly rector of St. Thomas' Church, Bethel, Conn., is now rector of St. Peter's Church, Ashtabula, Ohio.

The Rev. Warren Deane, formerly assistant at Christ Church, Waltham, Mass., is now assistant of Emmanuel Church, Webster Groves, Mo. Address: 9 S. Bompert Ave., Webster Groves 19.

The Rev. Joseph A. DiRaddo, formerly assistant at St. John's Church, Florence, S. C., is now in charge of All Saints' Church, Florence. Address as before: 407 W. Pine St.

The Rev. Cecil L. Franklin, formerly assistant at St. John's Cathedral, Denver, will on September 1 become part-time assistant at Trinity Church, Newton, Mass. He will be doing graduate work at Harvard Divinity School. Address: 1713 Massachusetts Ave., Cambridge, Mass.

The Rev. G. Kenneth Garrett, of All Saints' Church, Georgetown, Mass., is now also in charge of St. James' Church, South Groveland.

The Rev. William C. Godfrey, formerly rector of the Church of the Redeemer, Merrick, N. Y., will join the staff of the Cathedral of the Incarnation, Garden City, L. I., N. Y., as canon on September 1. Address: Cathedral House, Garden City.

The Rev. A. Murray Goodwin, formerly director of Christian education at All Saints' Church, Belmont, Mass., is now in charge of St. Andrew's Church, Belmont, Mass. Address: 24 Marlboro St., Belmont 78.

The Rev. John F. H. Gorton, formerly in charge of St. Matthew's Church, Horseheads, N. Y., will on October 1 become rector of St. James' Church, Clinton, N. Y., and Episcopal chaplain to Hamilton College. Address: 9 Williams St.

The Rev. Brendan Griswold, formerly canon of St. John's Cathedral, Albuquerque, N. M., is now in charge of the Church of the Incarnation, Corpus Christi, Texas.

The Rev. Samir Jamil Habiby, who was recently ordained deacon, is now vicar of St. Luke's Mission, Jolon, Calif.

The Rev. George Haley Hann, formerly rector of All Saints' Church, Saugatuck, Mich., will on September 1 become assistant at St. Michael's Church, 20475 Sunningdale Park, Grosse Pointe Woods 36, Mich.

The Rev. V. R. Hatfield, formerly rector of St. John's Church, Marysville, Calif., is now rector of St. Paul's Church, Bakersfield, Calif.

The Rev. Stewart M. Joy, formerly curate at St. Paul's Church, Rock Creek, Washington, D. C., will on September 1 become an assistant at St. Mark's Church, 2822 Frankfort Ave., Louisville 6, Ky.

The Rev. John E. Keene, who was recently ordained deacon, is now in charge of Trinity

Church, Rockland, Mass. Address: 53 Payson Ave.

The Rev. John C. Kimball, formerly vicar of St. James' Mission, Mountain Home, Idaho, and churches at Bruneau and Glenns Ferry, will on September 15 become vicar of Good Shepherd Mission, Fort Hall, Idaho.

The Rev. Raymond C. Knapp, formerly rector of St. Luke's Church, Buffalo, Wyo., is now chaplain to Episcopal Church students at the University of Wyoming in Laramie. His address will be 360 N. Ninth St., Laramie, and he will receive his mail at Box 862.

The Rev. Frederick L. Long, formerly rector of St. Thomas' Church, Newark, N. J., will on September 1 become rector of Christ Church, Belleville, N. J. Address: 393 Washington Ave., Belleville 9.

The Rev. George Ralph Madson, formerly vicar of Christ Church, Cordele, Ga., and St. Luke's, Hawkinsville, will on September 1 become rector of the House of Prayer, Tampa, Fla. Address: 2708 Central Ave., Tampa 2.

The Rev. Gregory D. Maletta, formerly assistant at Christ Church, Quincy, Mass., will on September 1 become assistant at St. Michael's Church, Milton, Mass. Address: 24 Bloomfield St., Quincy 71, Mass.

The Rev. Frank W. Marshall, Jr., formerly rector of St. Mark's Church, Newport, Vt., and Christ Church, Island Pond, in charge of St. Augustine's, North Troy, will on September 1 become chaplain and teacher at St. Peter's School for Boys, Peekskill, N. Y.

The Rev. Vernon C. McKnight, formerly rector of the Church of the Holy Communion, Rock Springs, Wyo., is now vicar of St. Timothy's Church, Brookings, Ore., and St. Matthew's, Gold Beach.

The Rev. Stanley Nelson, formerly vicar of St. Thomas' Church, Auburn, Mass., and Christ Church, Rochdale, will on September 1 become chaplain at Grasslands Hospital, Valhalla, N. Y., and chaplain for the Westchester County Penitentiary. He will work under the New York city mission. Address: Grasslands Hospital.

The Rev. Clifford E. B. Nobes, formerly rector of St. Augustine's-by-the-Sea, Santa Monica, Calif., will on September 1 become rector of St. Paul's Church, Kansas City, Mo. Address: 430 W. Fifty-Seventh St., Kansas City, Mo.

The Rev. Isaac N. Northup, formerly rector of Trinity Church, Southport, Conn., will on September 1 become provost of Graham-Eckes School, Palm Beach, Fla.

The Rev. Robert P. Patterson, formerly assistant at the Church of the Redeemer, Chestnut Hill, Mass., will on October 1 take charge of St. Mary's Church, Rockport, Mass.

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The Rev. F. Vernon Quigley, formerly rector of Grace Church, Ocala, Fla., is now rector of Michael's Church, Orlando, Fla. Address: 2501 Westmoreland Dr.

The Rev. Alfred N. Redding, formerly rector of Grace Church and the Incarnation, Philadelphia, now assistant at St. Paul's Church, Charles and Patoga Sts., Baltimore, Md. Address: 24 W. Patoga St., Baltimore 1.

The Rev. Richard Reid, formerly assistant at the Cathedral of St. John the Divine, New York, will be an assistant professor in the New Testament Department at the Virginia Theological Seminary, September.

The Rev. Norman W. Riebe, formerly vicar of Holy Trinity Church, Raton, N. M., is now curate of the Church of the Ascension, Denver, Colo. Address: 600 Gilpin St., Denver 18.

The Rev. Milton Saville, formerly assistant at Christ Church, Cincinnati, is now rector of St. Luke's Church, Fall River, Mass. Address: 263 Clifford Rd.

The Rev. Dr. Frederick A. Schilling, formerly rector of St. Paul's Church, Bakersfield, Calif., is now rector of St. Jude's Church, Burbank, Calif. Address: 537 Delaware Rd. He will continue to serve on the faculty of the Church Divinity School of the Pacific as a lecturer in New Testament.

The Rev. James E. Skinner, formerly vicar of Francis' Mission, Fortuna, Calif., and its field, now rector of All Saints' Church, Boise, Idaho. Address: 1311 Broxon St.

The Rev. John H. Snow, who was recently ordained deacon, is now assistant at Christ Church, Hamilton, Mass. Address: Homestead Circle, Hamilton.

The Rev. William B. Spofford, Jr., chaplain of the Massachusetts General Hospital, Boston, is now also in charge of Trinity Chapel, Shirley, Mass. Address as before: 37 Vaille Ave., Lexington, Mass.

The Rev. George T. Swallow, formerly curate at Ivory Church, Williamsville, N. Y., is now assistant at St. Mary's Church, 216 Orange Ave., Daytona Beach, Fla.

The Rev. Charles B. Upson, Jr., formerly rector of St. David's Church, Glenview, Ill., will on September 1 become dean of the Cathedral of St. John, Quincy, Ill. Address: Seventh and Hampshire Sts.

The Rev. Jack T. Viggers, formerly in charge of All Saints' Parish, Boise, Idaho, will on Sep-

tember 15 become vicar of churches at Mountain Home, Bruneau, and Glenns Ferry, Idaho. Address: 315 N. Third E., Mountain Home, Idaho.

The Rev. William J. Webb, formerly in charge of St. Paul's Mission, Conneaut, Ohio, and Trinity Church, Jefferson, is now rector of Grace Church, Ravenna, Ohio, and Episcopal chaplain at Hiram College. Address: 246 W. Cedar Ave.

The Rev. John L. Welch, formerly vicar of St. Mark's Church, Madras, Ore., and St. Alban's, Redmond, is now assistant at Christ Church, Oswego, Ore. Address: 542 Fifth St.

The Rev. T. Dabney Wellford, formerly rector of St. Patrick's Church, Falls Church, Va., will on September 1 become rector of Lunenburg and North Farnham Parishes (St. John's, Warsaw, and Farnham Church, Farnham). Address: Warsaw, Va.

The Rev. John R. Williams, formerly curate at St. Peter's Church, Cheshire, Conn., will on September 15 become vicar of the Church of St. John the Evangelist, Mansfield, Mass. Address: 96 Rumford Ave.

## Deaths

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

The Rev. John Boyce Hubbard, rector of St. Mary's Church, Park Ridge, Ill., died June 24 in Evanston, Ill., at the age of 62.

A former Presbyterian minister, he was priested in 1929. He was curate of St. Luke's Church, Evanston, before going to Park Ridge in 1931. He served in the diocese of Chicago as chairman of the department of Christian education and as a member of the council, and lectured at Nashotah House and Seabury-Western.

The Rev. Charles Sylvester Sedgewick, retired curate of St. Philip's Church, Brooklyn, N. Y., died August 11 in his home in Washington, D. C., at the age of 71.

Born in Upper Marlboro, Maryland, in 1886, he was priested in 1916, and served St. Martin's

Church in New York City as assistant rector from 1940 until 1946, when he came to St. Philip's. He retired in 1957, and since that time has been assisting at St. Luke's Church, Washington.

The Rev. Anson Phelps Stokes, retired canon of the National Cathedral in Washington, one-time secretary of Yale University, and father of the Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts, died at his home in Lenox, Mass., on August 13.

Dr. Stokes was born in New Brighton, N. Y. in 1874, and was graduated from Yale University in 1896. He later received the bachelor of divinity degree from the Episcopal Theological School. He received a number of honorary degrees.

Yale's secretary for 22 years, he served as assistant pastor of St. Paul's Church, New Haven, Conn., during part of this time. In 1924 he became canon of the National Cathedral, a position which he held until his retirement in 1939. He was president of the Phelps Stokes Fund and at one time trustee of Tuskegee Institute. Two of his major interests were education and promoting progress for Negroes.

He was the author of a three volume work, *Church and State in the United States* [L. C., October 7, 1951].

Surviving besides Bishop Stokes is another son, Isaac Newton Phelps Stokes; his wife, the former Caroline Green Mitchell; a daughter, Mrs. John Davis Hatch, Jr.; two brothers, J. G. Phelps Stokes, and Harold Phelps Stokes, and two sisters, Mrs. Robert Hunter and Mrs. Ransom S. Hooker.

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Sun Masses: 7:30, 9 (Sol), 11:15 (Sung), Ev & B 8; Weekdays: 7:30; C Sat 8-9:30

### FAIRFIELD, CONN.

ST. PAUL'S Old Post Road  
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Continued on page 16



# ATTEND SUMMER CHURCH SERVICES

Continued from page 15

## LAKE WALES, FLA.

**GOOD SHEPHERD** 4th St. & Bullard Avenue  
Sun HC 8, Ch S 10; 1S HC 10; Others MP; Tues  
& HD HC 7; Thurs HC 10; C by appt

## ORLANDO, FLA.

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HD 10; C Sat 5-6

## ATLANTA, GA.

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Fri 10:30; Other days 7:30; C Sat 5

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MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 5:15 EP

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5:30 & 7:30-8:30

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun: H Eu 7:30, 9, 11, MP 8:30, EP & B 12:30;  
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri  
(Requiem) 7:30; HD 10; MP 9:45, EP 5:30;  
1st Fri: HH & B 8:15; Sat: C 4:30-5:20, 7:30-  
8:30 & by appt

## NEW ORLEANS, LA.

**ST. ANNA'S** (Little Church Around the Corner)  
1131 Esplanade Ave., Rev. Louis A. Parker, M.A., r  
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

## ST. GEORGE'S

4600 St. Charles Ave.

Rev. Wm. P. Richardson, Jr., r  
Sun 7:30 & 11

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.  
Spindler, M.A., S.T.B., c  
Sun 7:30, 9:15, 11 & Daily

## CHEVY CHASE, MD.

**ALL SAINTS'** 3 Chevy Chase Cir.  
Rev. C. E. Berger, Th.D., r; Rev. H. R. Johnson, Jr.,  
Th.B.; Rev. H. B. Lilley  
Sun 7:30, 9, 10; Daily 10

## OCEAN CITY, MD.

**ST. PAUL'S BY THE SEA** Third and Baltimore Ave.  
Rev. William L. Dewees, r  
Sun HC 6:30, 8, 9:30 Family Service, 11 MP & Ser;  
HC HD 8, HD 10

## BOSTON, MASS.

**ADVENT** Mt. Vernon & Brimmer Sts.  
Sun Masses: 8, 9:20 (Family), 11 (Sung), EP 6;  
Daily: MP 7:10, Mass 7:30; also Thurs 9:30; Fri  
& HD 12; C Sat 12-1, 5-6, Sun 10:15

**ALL SAINTS'** (at Ashmont Station, Dorchester)  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;  
Rev. R. T. Loring, Jr.  
Sun 7:30 Low Mass, 9 Sung Mass, 11 Mat, Low  
Mass, Ser; Daily 7 Low Mass (ex Sat 9); HD 10;  
EP 5:30 Sat only; C Sat 5 & 8 & by appt

## DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.  
Masses: Sun 7:30, 10:30, Daily: 6:30

## KANSAS CITY, MO.

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J. C. Soutar  
Sun 8, 11, and Daily

## ST. MARY'S

13th & Holmes

Rev. C. T. Cooper, r  
Sun Masses 7:30, 9, 11; Daily as anno

The Living Church

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, S.T.D., r  
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10

## SEA GIRT, N. J.

### ST. URIEL THE ARCHANGEL

Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30,  
ex Fri 9:30

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8, 10; Daily 7, Thurs 10; C Sat 4:30-  
5:30

## COOPERSTOWN, N. Y.

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;  
C by appt

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.

Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdays: HC 7:30 (G & 10 Wed); MP 8:30; Ev 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.

Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,  
4 EP (Spec. Music); Weekdays HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed & Fri 12:10; EP Daily 6. Church open daily  
for prayer.

## HEAVENLY REST

5th Ave. at 90th Street

Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12 & 5:30; HD HC 7:30 & 12

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.

46th St. between 6th and 7th Aves.  
Sun: Low Masses 7, 9; High Mass 11; B 8;  
Weekdays: Low Masses 7, 8, (Wed) 9:30; (Fri)  
12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5,  
7:30-8:30

## RESURRECTION

115 East 74th

Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c  
Sun Masses: 8 & 10 (Sung); Daily 7:30 ex Sat;  
Wed & Sat 10; C Sat 5-6

## ST. THOMAS

5th Ave. & 53rd Street

Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC  
8:15; Thurs 11

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

## TRINITY

Broadway & Wall St.

Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45; HC 8,  
12, Midday Ser 12:30, EP 5:15; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.

Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study  
1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by appt;  
Organ Recital Wednesdays

## CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, Ep 4; Weekdays HC daily 7 & 10,  
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

## ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

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## NEW YORK, N. Y. (Cont'd)

**ST. AUGUSTINE'S CHAPEL** 292 Henry

Rev. C. Kilmer Myers, v  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Da  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

## ST. CHRISTOPHER'S CHAPEL

48 Henry

Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: H  
ex Thurs at 8, 10, EP 5:30

## POUGHKEEPSIE, N. Y.

**CHRIST CHURCH** Academy & Barclay

Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, l  
Sun 8 HC & Ser, 10 HC & Ser (1st & 3rd), M  
Ser (2nd & 4th)

## ASHEVILLE, N. C.

**ST. MARY'S** 339 Charlotte Street

Sun: Masses: 8, 9:30, 11; Daily Tues, Wed, 7  
Fri 7, Sat 9, C 5-6. Phone AL 2-1042

## FARGO, N. DAK.

**GETHSEMANE CATHEDRAL** 204 9th Street, So

Very Rev. H. W. Vere, dean; Rev. T. J. McEllig  
Sun HC 8, MP 10, Wed HC 10

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th

Sun HC 9, 11, EP 5:30; Daily ex Sat 7:45, 5-  
Fri 12:10; Sat 9:30, C 12-1

## WAKEFIELD, R. I.

**ASCENSION** 159 Main

Rev. James C. Amo, r  
Sun 8, 10; Wed 9; Sat 5-6

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge

Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 9:30, Ch S 11; Mass daily  
ex Tues & Thurs 10; Sol Ev & Sta 1st Fri 8; H  
Unction 2d Thurs 10:30; C Sat 4-5

## SEATTLE, WASH.

**EPIPHANY** 38th Ave. & E. Denny V

Rev. E. B. Christie, r  
Sun 8, 9:30, 11; Wed HC 7:30, Int 9:30, 10

## SPOKANE, WASH.

**ST. JOHN'S CATHEDRAL** Grand at 1

Very Rev. Richard Coombs, dean  
Sun: 8, 9:15, 11; Daily: 7 (Tues & Thurs)  
(Mon, Fri, Sat), 10 (Wed & Hd), 8:45, 5:45

## WISCONSIN DELLS, WIS.

**ST. PAUL'S** Broadway and

Rev. Kilworth Maybury, v  
Sun: Parish Eu 8:45